dwelt by the Asmirs and Chilasis [the latter are rather 271
shorter Mussulmans than the other Shina people]. After [211]
every strength has been taken out of the corn it is given away as food to sheep, etc., which they feed exceedingly convivially.

WINE.*

The Gilgitis are great wine-drinkers, though not so much as the people of Hunza. In Nagyr little wine is made. The mode of the preparation of the wine is a simple one. The grapes are stamped out by a man who, fortunately before entering into the wine press, washes his feet and hands. The juice flows into another reservoir, which is first well laid round with stones, over which a cement is put of chalk mixed with sheep-fat which is previously heated. The juice is kept in this reservoir; the top is closed, cement being put round the sides and only in the middle an opening is made over which a loose stone is placed. After two or three months the reservoir is opened, and the wine is used as meals and festivals. In Darayl 241
(and not in Gilgit, as was told to Vigne,) the custom is 211
to sit round the grave of the deceased and eat grapes, nuts and Tshilghoza (edible pine). In Astor (and in Chilas?) the custom is to put a number of Ghi (clarified butter)-cakes before the Molla, [after the earth has been put on the deceased] who, after reading prayers over them, distributes them to the company who are standing round with their caps, on. In Gilgit, three days after the burial, bread is generally distributed to the friends and acquaintances of the deceased. To return to the wine presses, it is to be 251
noticed that no one ever interferes with the store of [279]
another. I passed several of them on my road from Tshakorkin onward, but they appeared to have been drawn and. This brings me to another custom which all the Dards seem to have of burying provisions of every kind in cellars that are scooped out in the mountains or near

* Wine is called in Gilgit by the same name as in "Imo" by the Asmirs, viz., "Mû." The wine press is called "Mûe Kûm." The reservoir into which it flows is called "Mûe Sûm."

261 their houses, and of which they alone have any knowledge. The Maharajah's troops when invading Gilgit often suffered severely from want of food when, unknown to them, large stores of grain of every kind, butter, ghi, etc., were buried close to them. The Gilgitis and other so-called rebels, generally, were well off, knowing where to go for food. Even in subject Asmar it is the custom to lay up provisions in this manner. On the day of birth of anyone in that country it is the custom to bury a stock of provisions which are opened on the day of betrothal of the young man and distributed. The ghi, which by that time turns frightfully sour, and [to our taste] unpalatable and the colour of which is red, is esteemed a great delicacy and is said to bring much luck.

166 The chalk used for cementing the stones is called "Sun Bim." Grapes are called "Djamb," and are said, together with wine, to have been the principal food of Ghazandar, the Rajah of Hunza, of whom it is reported that when he heard of the arrival of the first Europeans in Asmar (probably Vigne) he fled to a fort called Gojal and shut himself up in it with his flocks, family and retainers. He had been told that the Europeans was a great sorcerer, who carried an army with him in his trunks and who had serpents at his command that crouched themselves over any river in his way to afford him a passage. I found this reputation of European sorcery of great use, and the wild mountaineers looked with respect and awe on a little box which I carried with me, and which contained some pictures of clowns and soldiers belonging to a small magic lantern.

273 The Gilgitis consider the use of wine as unlawful; probably it is not very long since they have become so religious and drink it with remorse. My Gilgitis told me that the Mogholli—a sect living in Hunza, Gojal, Yassen and Punyal*—considered the use of wine with prayers to be rather meritorious than otherwise. A Drunkard is called "Méo."

* These are the strange sect of the Moloïs about whom more in my "Handbook of Hunza, Nagyr and a part of Yasin."

Kunarese.

a. To-morrow night to Lahore I will go.

Dimshi-wan Lahore bajimam.

a. There alone he.
Eshe shut gudu.

b. Pregnant, or young woman.
Jukti mardu.

Persian Pure Afghan Lamenesh.

a. To-morrow night to Lahore I will go.

Sabe shaja ke Lahore shawam.

a. There alone he.
Eshi shaja shut.

b. Pregnant he, O young man.
Zaukhut shi mahet.

There is a song very common in Kafiristan which begins:—

Palan kuisi warnija, Palaun shya kaniya, Jukti shut mashuk pragale mukti.

"In Palan a person was killed, in Paun the jirga (or tribal assembly) sat."

"The accursed (Jirga of Mashki) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

Religion.—They have been converted to Islam since two or five generations, and they have forsaken their old religion so completely that no sign of it now remains; and when a Kafiristani is told that they are "new Musalmans," that is, "new Mohammedans," he becomes angry.

Muslim learning, and the building of mosques, have become common in Kafiristan, and now we find many or thirty learned mullas in every considerable town, besides hundreds of students studying in mosques.

Dress.—Their national dress consists of a woollen hat, trimmed like that of Europeans, and a loose woollen tunic having a long slit along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of cashmere sheet borrowed from the Afghans, but in the winter they wear a kind of loose coats made of grass (the straw of rice) reaching to the knees. They call it "pājāla."

The very lucky their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans.

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, etc.; they call "shalwars." Generally their women work with their low hands as in the corn-fields, and do not live confined to their houses.

Government.—They have no chiefs like the Afghans, but influential Maliks lead them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they collect as sharply that the sound is heard, for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Maliks at their heads.

Mode of Living, and other Social Customs.—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (goats, cows, goats, and sheep), which is their sole property. There are no regular Banias even

frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in these days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Shigarr people say that the carvings were inscribed on stones by the fairies on the night of "Shab Barees," and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

The Goddesses of the Kite.

Dr. Kun is said to be the sister of Hagi Sochoni, and lived at Shaskoch, a village near Gulta in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

"Jumeeun" and "Dewaree."

At Gilgit people said to the surrounding villages there are near two small tracts of land called "Jumeeah" and "Dewaree." The former is situated on the river bank and the latter on the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to those parts, the tribes used to bury the dead at "Jumeeah," and a few days after they gathered and carried away the bones to "Dewaree," where they buried them in one pit. Remnants of bones still exist those places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Mohammedanism is of recent growth.

Several old men still living at Gilgit relate that they used to play with the bones, bangles and rings which they found in "Jumeeah," but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were buried with their ornaments.

Sumsun Visions are a "Cannon" There.

There is a small populous village named Sachoo in the Shigarr Valley. It is said that when this tract was lying waste, a Peer named Shah Surya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Surya felt the heat of the sun, and planting his stick, which was of *shisser* wood, deep into the ground, prayed again to the Almighty to make it into a large *shisser* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they reached the neighbouring hill about two yards distant, across the Shigarr Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprung out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

Though their traditions as a separate race have long passed away, the Shins still look on themselves as the aristocracy of the country, and claim to be of a more honourable caste than others, without being able to show any foundation for this claim. A Shin considers it a disgrace to have to carry a load, and regards hunting and agriculture as the only honourable pursuits for a man. They are strictly confined to the Indus Valley and its affluents.

The Shins who are found in Baltistan do not, however, arrogate to themselves any superiority over their Tartar neighbours. On the contrary, the position they occupy towards the Tartars is similar to that of the Yeshkuns in Gilgit towards themselves. They are called by the Tartars, contemptuously, "Brokpas," or highlanders, from the cultivating the highest—that is, the least fertile—ground. The Baltis habitually mention this fact when speaking of the Brokpas or Dards of the Iskardo district, but do not try to account for it.

This, together with the difference of estimation in which the Shins are held in Gilgit and Iskardo, gives a valuable clue to changes which have taken place among the different races. It is evident that in Baltistan the Tartars, and not the Brokpas, are the last-comers.

As already mentioned, the part of the Indus Valley from below Gor to the Afghan limits near Chorbund is called Shinkari, and it is in the lower part of this that the purest Shin community is now probably to be found, but the name of Shinkari, which still exists in Pukli, where the population is now entirely Afghan, perhaps indicates that the original home of the Shins was in that valley.

The most remarkable peculiarity of the Shins is their feeling with regard to the cow, to which Mr. Drew has already directed attention. In spite of their conversion to Mahommedanism, the feeling is still maintained in Nagar, Gilgit, Astor, and the Indus Valley above Bunji. In the Indus Valley below Astor the feeling has died out, but in the places mentioned, orthodox Shins will not eat beef, drink cow's milk, or touch a vessel containing it. A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments should chance to touch them. It is not uncommon for a Shin to make over his cow and calf to a Yeshkun neighbour, to be restored to him when the calf is weaned. Shins also regard the domestic fowl as unclean, and in districts chiefly inhabited by them not a single fowl is to be seen.

by them, not a single fowl is to be seen. These peculiarities are strictly confined to the Shins caste, and, together with other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

The next in order and the most numerous caste are the Yeshkuns, who form the entire population of Hunza, Nagir, and Punyal, and nearly all the population of Yasin, besides being numerically superior to Gilgit, Sai, Darel, and Asore. In Hunza and Nagir they do not call themselves Yeshkun, but Boorish; and in Yasin, Worishki and Boorisho. The language spoken, in slightly varying dialects, in these three states is known as Boorishki, Boorishaski, or Worishki. The term "Khajoona," applied by the Gilgitis to the language as spoken in Nagir, is never used in that country, and the old name also lingers in Yasin, which is still known as Worishigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

In the colder climate of Hunza and Yasin, the people of this caste have ruddy complexions, and fair and even red hair is not uncommon. The Boorish of Nagir show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick lustrous, and thin beards. These characteristics, joined to their mouse-like nature, are probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nagir was subject to the Mokpun ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nagir would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race. Considerable rivalry exists between the Shins and Yeshkuns,

Ali Syed Ali
Qureshi Ali
Dalli Ali

D 795 539 Bo 795 539

Others go their own way
But I am faithful to you,
Saith the sermon.

O, Sultana, the distracted in mind,
Have striped the skirts of your beauty,
Saith the sermon.

D Bo 795 [Goa] D Bo [791]

Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Caliphas and Pirs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Soonnees and Shiahs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Soonnees from other places. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali; though they do not celebrate the martyrdom of Hasan and Hussain.

D 795 764 Bo 795 764

On the death of a Maulai the choicest articles of his portable property are set aside for the Imam-i-zeman. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Caliphs comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called "Chiragh roshan"), and a six-stringed guitar called "ghurbo" being produced, singing is kept up for the whole night.

D Bo 795

I have sometimes shown the portrait of Agha Khan in Yule's Marco Polo to Maulais. They pass their fingers lightly over it and then touch their eyes and lips.

Bi 795 173

The Noor Buksh sect, which has been before referred to, is peculiar to Baltistan, where it numbers over twenty thousands followers, most of whom are to be found in Shigar and Khapolor. It is apparently an attempt to form a *via media* between Shiah and Soonnee doctrines. Mahommedanism is said to have been first introduced into Baltistan according to Soonnee tenets by Syud Ali Hamadani. Later, a certain

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AVs

564 We now come to the Shin, the highest of the four generally-distributed castes. In some isolated places they make the majority, or even constitute the whole, of the community, but in Gilgit itself they are not so numerous as the Yashkun, nor are they so in Astor.

There is a peculiarity of manners most strange and curious attaching to some of the Dârds. It belongs especially, perhaps even solely, to this Shin caste. Attention to the point is desirable, as it may, by comparison with customs that may be found in other races, enable us some day to trace out the origin of the tribe. [231] The thing is this; they hold the cow in abhorrence; they look on [242] it in much the same way that the ordinary Muhammadan regards a pig. They will not drink cow's milk, nor do they eat or make butter from it. Nor even will they burn cowdung, the fuel that is so commonly used in the East. Some cattle they are obliged to keep for ploughing, but they have as little as possible to do with them; when the cow calves they will put the calf to the udder by pushing it with a forked stick, and will not touch it with their hands.

A greater, more astonishing, contrast between their way of looking at a cow and the consideration which the Hindûs give to the animal it would be impossible to conceive.

In some places I have found other customs accompanying this. For instance, at Dashkin, 13 miles below Astor, where [242] the people are Shin, they will not eat fowls nor touch them; [241] in this they approach the Hindûs. Here, too, I was told that they have an objection to cultivating tobacco and red pepper; whether these last peculiarities attach to the Shin generally I cannot say.

I think that these restricting customs are already dying out, and that they exist mostly where there is a geographically isolated community of Shin without the other castes.

The table at the beginning of Chapter XX. shows in what countries the Shin caste is found and in what the Yashkun prevails. The Shin occur, mixed with Yashkun, along the Indus Valley and in those side valleys that immediately lead up from it.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2

might infer that they are, or have been, of the Shin caste, from the fact that all those customs concerning the cow, which we saw to be characteristic of that caste, are held by these Buddhist Dárds to an extreme degree.

It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists. There seems to be an instance of the former case in that their headmen of villages (at all events in the Hanú Valley) are elected for three years only, and even within that time are sometimes changed; this is certainly a trace of the republican system, of which something will be said in Chapter XX. On the other hand, we see them following the Buddhist Ladákhís in the practice of polyandry, to which they are completely given; among these Buddhist Dárds a woman has sometimes as many as five husbands.

Their religion, I think, lies easy upon them; they are not so attentive to its ordinances as the Ladákhís are; and I do not think that any of their young men are trained up to be Lámás. Their dead they burn, and the bones of them they stow away in holes in the cliff, closing up these with stones.

SUNDRY NOTES.

Leaving now the Buddhist Dárds, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dárds have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with those other races—as with the Kashmírís and the Baltís—sometimes in villages separate, sometimes occupying part of the same village.

At Brodú the Dárds nearly equal the Baltís; the two do not intermarry. At Bácho also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dorú and at Satpár they are of those who do not drink cow's milk; these must be of the Shin caste.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

Afzul fairly took my breath away one day during
the performance by calling to one of his attendant courtiers, and by blowing his nose on the end of the latter's turban.

Here we first got the splendid white grape, reserved for the royal family. It almost equals the finest muscatel grown in an English hothouse. Properly cultivated, it would be about the best grape in the world. It is said to have been imported from Central Asia.

Our reception at Mastuj was very striking. Afzul had joined us the day before, and had with him some hundred and fifty mounted men, who formed an irregular bodyguard. They were ablaze with colour; their chogas of gold kinkob, green and blue velveta, gorgeous silks of Bokhara, or brilliant broadcloths, floated loose over bright silk or coloured cotton undercoats; their voluminous breeches were tucked into high brown or black boots, or merely into the gay-patterned knitted woollen stockings which all Chitralis wear. Every man was armed to the teeth. All had a rifle or gun slung over the shoulder; most had a polished metal or leather shield on the back; nearly all, in addition to a sword, carried a dagger and pistol stuck in the belt. On narrow portions of the road they could only go in single file, some ahead of us and some behind, but as we got into more open ground they swarmed all round us. As we approached the fort of Mastuj itself, a horseman would suddenly single himself out from the crowd and dash down hill at breakneck speed, circle over the small cultivated space near the fort, and join the men waiting to receive us. These notabilities of Afzul's Government, to the number of a hundred, stood in

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3
Chitral

644 one long line before the entrance to the fort, and as we approached they advanced all together and bowed as one man; the effect of the dignified Eastern salaam so given was fine.

262 We had our first Chitrali dinner at Mastuj, and excellent it was. It was served under the great plane tree which shaded the gate of the fort, on a raised platform running round the trunk. This must have been the place of gossip and assembly for the last two hundred years or more. The dinner consisted of pillaus of all sorts, one excellent pillau of beef being on a huge dish, three feet across, piled high with rice. [272] The drink was water cooled with snow. After dinner we were given little cups of tea, with salt in it instead [264] of sugar, a most atrocious mixture. I barely tasted mine, but Robertson, who had insisted on our dining *à la Chitrali*, using our fingers for forks, a most unpleasant and greasy proceeding, drank the whole of his at a draught. He was no companion to me for the rest of the day.

431 After breakfast was over Afzul came out and gave us the usual presents — horses, pieces of Bokhara silk, caps and waist-belts embroidered by the women of his household. By the time I left Chitral I had a string of about twenty horses of sorts, most of them dreadful screws, but useful on the march to mount orderlies and servants. I got rid of a good many in presents on my way down through Punyal, and the rest were sold, together with all other presents received, in India, and their value, as is the custom in these cases, credited to the Foreign Office Toshekhana or treasure-house.

000 We remained at Mastuj about a week to give the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

643 he was a faithful servant of the British Government, and that he wanted various things, mostly
648 rifles and money. Some of his remarks were
159 amusing, as when looking a Kashmiri officer full in the face he said that he had been in the habit, in the old days, of beating the Kashmiris and looting them, but that out of consideration for us he had abandoned this source of revenue. All this time I was getting horribly hungry; we generally breakfasted about eleven, and had been fetched away from camp just before our breakfast was ready, and it was long past two before the Mehtar showed signs of having talked himself out. There was nothing for me to say beyond the usual diplomatic *banalités* about the assurances I had received from the Viceroy's and the Foreign Secretary's lips of the interest felt by the Government in the welfare of Chitral, and of their personal regard for the renowned chief who ruled its destinies. The whole thing was a sort of full-dress debate, the object of which, on the Mehtar's part, was to let it be known throughout Chitral, and in the adjacent Pathan countries, Asmar, Dir, and Bajour, that he was definitely putting himself on the side of the British Government, and under its powerful protection.

644 The Mehtar, having thoroughly talked himself out,
262 departed, leaving Afzul-ul-Mulk to do host. The dinner was excellent of its kind, and we were introduced to various famous royal dishes, about the best being large flat unleavened cakes of bread full of minced meat, and sweet omelets made with honey.

000 I remained some time in Chitral, seeing the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

which the juice had poured, were still in their places.

For several miles the road runs up the narrow gulley between what was a lateral moraine and the hillside, not a drop of water is passed, not a tree or glimpse of vegetation is to be seen, not a sound is heard save the ring of one's horse's hoofs on the burning rock, for the stream frets a thousand feet below; not a sign of life is there, but perhaps the passing shadow of an eagle. I had been riding slowly on, lost in a reverie, my horse picking his own way, when there came a sudden change. There was a sharp turn in the path which led into a deep ravine cut by a side stream, and then rose in sharp zigzags to gain the crest of the opposite bank. The moment I turned the corner a shot rang out, the edge of the cliff "sprung to life with armed men," and a rapid *feu de joie* rippled along the crest above me. Arrived at the top I was met by the village elders, was incensed with the smoke from a platter of burning cedar twigs, and presented with a flat unleavened cake soaked in clarified butter, the local variant for bread and salt. As I broke a piece and ate it, I noticed that the bread itself was apparently consecrated, sprays of the sacred cedar lying on the dish on which it was carried.

I spent some days making friends with the people, and visiting every yard of their watercourses, which were, as usual, a monument of patient skill. To carry water channels across the face of perpendicular conglomerate cliffs cut out of moraines by the action of a stream which rages below, sometimes impinging on one bank, sometimes on the other, is no easy

[In the Bagrot valley -- Analyst]